لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

JULY 1961

Managing Editor
S. D. AHMAD

The Review of Religions

A Monthly Magazine Devoted

to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Review.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

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EXCELLENT MODEL

لقد كان لكم فى رسول الله أسوة حسنة لمن
كان يرجو الله و اليوم الآخر و ذكر الله كثيرا

*Verily you have in the Prophet of Allah an excellent model for him who fears Allah and the Last Day and who remembers Allah much (The Holy Quran, 33 : 22).**

It is in time of danger, when all around is dark, or in the hour of success and victory when a person's enemy lies prostrate at his feet, that his real mettle is tested , and history bears an eloquent testimony to the fact that the Holy Prophet was as great and noble in time of distress, as he was in the hour of success. The battles of the Ditch, the Uhod and Hunain shed a flood of light on one beautiful facet of his character, and the Fall of Mecca on the other. Peril and danger did not discourage or dismay him nor could victory

*An Extract from the Commentary of the Holy Quran, Vol. II, Part II, pp. 2112-13.

and success spoil him. When left almost alone on the day of Hunain with the fate of Islam hanging in the balance, he fearlessly and single-handed advanced into the enemy's ranks with the memorable words on his lips, viz.,

انا النبی لا کذب انا ابن عبدالمطلب

i.e. "I am the Prophet of God and I am telling no lie. I am the son of 'Abd al-Muttalib." And when Mecca fell and the whole of Arabia lay prostrate at his feet, absolute and undisputed power failed to corrupt him. Says Rev. Bosworth Smith :

> Now would have been the moment to gratify his ambition, to satiate his lust, to glut his revenge. Read the account of the entry of Muhammad into Mecca side by side with that of Marius or Sulla into Rome. Compare all the attendant circumstances, the outrage that preceded, and use made by each of his recovered power and we shall then be in a position better to appreciate the magnanimity and moderation of the Prophet of Arabia. There were no proscription lists, no plunder, no wanton revenge. From a helpless orphan to the ruler of a big country was a great transition ; yet the Holy Prophet retained the nobility of his character under all circumstances.

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What great testimony could there possibly be to the Holy Prophet's nobility of character than the fact that those who were nearest to him and knew him most, loved him most and were the first to believe in his mission—his dear wife Khadija, his life-long friend Abu Bakr, his cousin and son-in-law 'Ali', his freed slave Zaid. The Prophet was humanity's noblest specimen and a perfect model in beauty and beneficence. In all the various facts of his variegated life and character he stands unrivalled and an excellent exemplar

for men to copy and follow. His whole life lies before the flood-light of history. He started life as an orphaned child and ended with being the arbiter of destinies of a whole nation. As a boy he was sedate and dignified and at the threshold of youth he was a perfect example of moral virtue, righteousness and sobriety. In middle age he won the title of *Al-Amin*, *i.e.*, the trusty and truthful, and as business-man he proved himself to be most honest and scrupulous. He married ladies both much older and much younger than himself and all of them swore by his faithfulness, love, and godliness. As a father he was most affectionate, and as a friend most loyal and considerate. When entrusted with the great and difficult task of reforming a corrupt society and subjected to persecution and exile, he bore it all with dignity and decorum. He fought as a soldier, and commanded armies. He faced defeat and won victories. He legislated and decided cases. He was a politician, a statesman, a teacher and a leader fo men. Head of the state as well as of the chruch he was, as a great writer has discribed him, Caesar and Pope in one ; but he was Pope without the Pope's pretentions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a palace, without a fixed revenue. If any man had the right to say that he ruled by a right Divine, it was Muhammad, for he had all the power without its instruments and without its supports. He would do his household work with his own hands, would sleep upon a leathern mat and his menu consisted of dates and water or barley-bread, and after having done a full day of multifarious duties, he would spend the hours of night in prayer

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and supplication till his feet got swollen. No man under so vastly changed circumstances and conditions had changed so little. To quote Rev. B. Smith again :

> On the whole, the wonder is not how much but how little, under different circumstances, Muhammad differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary of mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in equal of the Persian Chosroes and the Greek Heraclius, we can still trace substantial unity. I doubt whether any other man whose external conditions changed so much, ever himself changed less to meet them.

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Such was Muhammad , the Holy Prophet of Islam whom the verse under comment describes as an excellent exemplar and a perfect model and as humanity's unerring guide for all time. The Holy Prophet's goodness and greatness indeed stand unrivalled and unmatched, incomparable and unapproachable.

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The Most Outstanding Personality of the Age

Sayyed Husamuddin Ahmad, India

Since the creation of the Universe, Almighty God has been sending from time to time His chosen Messengers to guide humanity.

Quite in keeping with the Divine ordainment, Messengers appeared in different ages and climes among different tribes and nations on earth and they did their level best to solidify the sacred relation between God and man in limited parts of the world. But towards the latter part of the sixth century after Christ there was born in the desert land of Arabia, the Holy Prophet, Muhammad, who had foretold that during the last days of creation a Divine Messenger would be born among his followers to renovate and reform all sorts of anomalies and irregularities that might have then crept into Islam and that Divine Messenger would be blessed with a son who is ordained to bring about an all round evolution, both spiritual and temporal, in Islam and expose its beauties in the most enchanting colours before the eyes of the world.

This prophecy has been fulfilled to the letter in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad, the present Head of the Ahmadiyya Community and son and successor of the Promised Divine Messenger who came to the world in time and brought about tremendous unforeseen changes in the spiritual life of the human beings. He also prophesied along with the other saints and sages of yore that he would be blessed with a son who would work wonders and bring salvation to humanity and help them to establish a very solid and wholesome spiritual contact between the Creator and the created. This son was born in time according to the prophecy of the Holy Prophet and also the Promised Messiah and he was brought up under such extraordinary circumstances that men of mundane and narrow ideas

could hardly believe that, in spite of the paucity of all earthly knowledge and resources which generally come to the lot of people born with silver spoon in the mouth, he would be able to tide over all worldly difficulties and bring about an undreamt of revolution in the spiritual atmosphere of the world.

This hero of the present age, whose hallowed name is Hazrat Mirza Bashiruddin Mahmud Ahmad, was born in the year 1889 in the family of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, at Qadian in the district of Gurdaspur, Punjab, India. His early career was full of potentialities. He was put in school in tender age to receive the education in the 3 R's in a local school at Qadian where he did not fare well in the class room. How could he give his attention to secular education while his mind was all along being engrossed in the thinking of schemes for tha uplift of Islam and in extraordinary devotion to the furtherance of its cause. So he was naturally considered a never-do-well in the class room by his teachers although he was all along being given promotion as a concession from class to class till at last he was unable to get through his school final examination.

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All this had happened through Divine dispensation, because had he tried to pass the school examinations with flying colours, his opponents in his after life would have decried and underestimated all the heavenly qualities with which God had blessed him and he was to show to the world that all success and spiritual development he would bring about was not due to the secular education he had received in school but it was entirely due to the special favour and guidance of God in whose creation he was destined to create a most outstanding and wonderful evolution in the form of bringing back the long lost and misguided tribes of men to the right path.

This divine personality even while in his teens wrote such articles in the periodicals of Qadian for upholding the truth and espousing the cause of Islam and also in un-raveling the beauties of the Holy Quran in such marvellous and extraordinary way that scholars of higher academic qualifications and experience were

wonder-struck to realise his vast knowledge and abnormal insight into the domain of spiritual development. Most of the readers of his learned articles and listeners to his epoch-making lectures in support of Islam foresaw that one day he would shine as the brightest celestial in the spiritual firmament of the world.

Since he became the Successor to the Promised Messiah and Head of the Ahmadiyya Community in 1914, he has been guiding the ship of the community and although various tempests and hurricanes of opposition from different quarters have tried to storm his ship he has been, by the grace of God, steering it clear to the shore in the following manner :-

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Firstly, immediately after he assumed the leadership of the Ahmadiyya Community in the year 1914 while he was running twenties, he met with opposition in the shape of a pre-concerted campaign against him by some of the so-called leaders of the Community who deserted him under a very proud impression that the entire fabric of the Ahmadiyya Community which was being assiduously constructed under divine guidance by the Promised Messiah would give way by their wild machinations, specially taunting this embryonic master leader as a young man with very little knowledge and experience and hardly capable of holding the banner of Islam aloft, so much so that they even went the length of saying that Qadian and the Ahmadiyya Community were soon to be shattered to pieces. But God ordained it otherwise. Mysterious are the ways of heaven ! This dynamic personality soon gathered round him a spiritual galaxy of devotees who dedicated their life and blood, sacrificing everything to the cause of the furtherance of Islam which our hero had determined to spread all over the four corners of the globe. Years rolled by, much water flowed across the Ganges when circumstances began to take favourable turns. Till at last towards the thirties of the present century he started the TAHRIK-I-JADID, an organization committed to the propagation of Islam by men sacrificing their life and money in foreign lands. And our valiant hero had done this as a challenge not only to his old opponents who had been intriguing all these years against his cause but to the then ruling Government of

the Punjab also, one of whose men in power had threatened proudly to raze the very foundations of the Ahmadiyya Community to the ground.

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Through Divine grace and in consonance with the prophecy of the Promised Messiah our hero surmounted all these difficulties and was able to form a band of selfless workers who have at present been spreading the cause of Islam and exposing its most illuminating face before the nations of the world, in Europe, Africa, etc., of whom a large number of men of different calibres, possessing high academic qualifications of international fame are coming to the fold of Islam.

Secondly, the knowledge of the Holy Quran which our hero possesses is so matchless that he has already challenged the leaders of various denominations—political, social, and ethical, in order to prove the supremacy of Islam and its teachings over all scientific and non-scientific truths arrived at by them and he has declared that all truths and arguments governing the principles of human life have more explicitly been given in it to bring home their essence to mankind than any other scripture of the world. No one has up till now ventured to accept his challenge and even if any one has ever tried for it, he has met with signal failure acknowledging indirectly the divine spiritual power with which God has endowed him. His knowledge of the Holy Quran surpasses all description. Mankind have been getting spiritual balms at his hands to recover themselves from all sorts of miseries, spiritual or temporal. He has got the Holy Quran translated into various important languages of the world *e.g.* English, French, German, Russian etc., in order to bring its teachings within easy reach of scholars of different countries thus enabling them to disabuse their minds from all sorts of false notions that had hitherto been taking deep roots in the soil of their minds against Islam.

Leaders like Gandhi, Tolstoy, Mussolini, Stalin, Roosevelt were successful in securing hold over the political minds of the people of their countries to that extent to which they led their people on the ocean of thought in which they, the people, themselves were being drifted thus leading them successfully to the Promised land on a way at the sacrifice of their life and pro-

perty. But our hero has been reigning over the hearts of the people of different thoughts running in different directions who are ready to sacrifice their everything for the cause of Islam at his beck and call.

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During his tour which he took a few years ago in European countries and also some western countries of Asia, our leader had occasions to meet with the most learned scholars and theologians of different religious groups there and throughout the discussions he held with them, he proved himself as the most-stalwart upholder of the cause of Islam and secured signal triumph in establishing its supremacy over them all. Everywhere he was warmly received and people were wonder-struck at the vastness of Divine knowledge specially of the Holy Quran with which he solved so smoothly and easily the most intricate problems of human life that he could provide the nectar of heavenly and blissful life for mankind with the result that some of the proved atheists and scholars proud of their scientific knowledge in those countries drank deep of it and became ardent devotees of God.

His words and utterances are miraculous. His company and associates even for a short time have brought about wonderful change in the life of many who once delighted in vilifying God and His messengers but have now become recipients of divine revelations. He has infused such spiritual electricity into the life of his workers that they have been preaching the truths of Islam and its supremacy over all other religions in the four corners of the globe sacrificing very gladly all their earthly possessions, wife, children, pelf and power and what not.

To contact him even for a very short time brings untold spiritual solace to human mind and one learns a world of lessons from him, no matter you talk to him on any topic politicl, social, ethical or spiritual. His methods for improving the status of man are being gradually and imperceptibly emulated by the rulers and the ruled in their different spheres of life all over the world.

In a word, the present age is being matamorphosed in all

walks of life and the day is not far off when the entire human population will gradually drag itself to the haven to which our hero is leading them where they would get eternal peace and happiness and freedom from all sorts of turmoils of life.

May the saviour of mankind, our hero live long with health and happiness under the choicest of Heavenly blessings ! Amen.

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The Philosophy of Prayer

From a lecture of the Promised Messiah (peace and blessings of Allah be upon him) translated by Mr. Abdur Rahman Khan B.A., B.T., LL.B., Rabwah.

It is necessary to explain the close connection of prayer with the law of Nature. Some people of this age, who are inclined to deny the existence of any Power or Supreme Being other than Nature, and are entirely devoid of true *i.e.* Divine, knowledge and whose attention and activities are all rivetted to the imitation of European culture and way of living, consider prayer as of no avail, or entirely useless. Hence, it is necessary to discuss briefly the relation of prayer with the law of Nature.

You see, when a child, oppressed with hunger, cries for milk, milk is set in motion in the mother's breasts, whereas the child is entirely unaware of prayer. This phenomenon is so common that almost every one has experienced it. Sometimes it so happens that the mother herself does not feel the existence of milk in her breasts, but as soon as the pathetic cries of the child reach her ears, milk makes its appearance in her breasts. The child's cries have, as it were, a causal connection with the appearance of milk in the mother's breasts.

I assure you that if our cries before God are full of such pathos, they do certainly excite Divine Grace and Mercy. I tell you on the basis of my own experience that I have witnessed the descent of Divine Grace and Mercy as a result of my prayer. If the present day philosophers, who are, as a matter of fact, steeped in the darkness of (spiritual) ignorance, fail to realise this truth, the truth itself cannot, for that reason, be denied, particularly, when I am ever ready to show signs of the acceptance of prayer.

In short, the acceptance of prayer is illustrated in the very Law of Nature. Moreover, God, in every age shows Living Signs of the acceptance of prayer. This is why God has enjoined His

servants to pray to Him saying :

اهدنا الصراط المستقيم ، صراط الذين انعمت عليهم

i.e., "Guide us in the Right Path, the path of those on whom Thou hast bestowed Thy blessings." This is the Divine Will and Law, none can alter it. The prayer

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اهدنا الصراط المستقيم

(Guide us in the Right Path) implies, "Make us perfect in action." A little reflection upon the matter makes it clear that, while there is in this verse an apparent instruction to pray for guidance in the Right Path, the verse preceding it *viz.*,

اياك نعبد و اياك نستعين

i.e., "Thee do we worship, and from Thee alone do we seek help", draws attention to the fact that, to attain the stage of "the Right Path", one should seek Divine Succour by making the best use of the God-given faculties.

In short, it is essential to have recourse to external means. Those who disregard external means, as a matter of fact, disregard the gifts and blessings of God. See, how God has blessed us with a tongue made of such muscles and nerves as can enable us to speak. God has furnished us with a tongue capable of expressing our thoughts and wills in order that we may pray to Him. If we never utilize this tongue in praying, it is our own fault and misfortune. There are many diseases which cause instantaneous paralysis to the tongue. All these happen under the Divine Attribute of '*Rahimiyyat*' *i.e.*, the Attributes of giving ample reward of action. Similarly, God has endowed us with the powers of feeling and thinking. So if we do not use these powers and faculties while praying, our prayers will not produce any effect. When the first boon is not utilized, what benefit can be expected to be derived from the second ? Hence the assertion "Thee alone do we worship", occurring before the prayer "Guide us in the right path", implies an assertion that we have not wasted or left unused His first gifts. It is to be remembered that the purpose of God's Attribute of *Rahmaniyyat* or the Attribute of giving without being asked, is to enable us to benefit by His Attribute

of رحیمیت (*Rahimiyyat*). The Divine commandment أدعونی أستجب لکم *i.e.*, "Pray to Me, and I shall accept your prayer" is not a mere meaningless utterance, rather, the dignity of man demands it. To pray is human, and to accept prayer is Divine. The state of praying is so blissful that I regret I do not possess the necessary words to explain it to man. It is a thing only to be felt.

In short, the first pre-requisite for prayer is to have right conduct and right belief. One who prays without first having right belief and right conduct puts God, as it were, to a test. The purpose of the prayer "Guide us in the Right Path" is to ask for perfection in action and conduct, and the expression: "the Path of those upon whom Thou hast showered Thy blessings," further elucidates the fact by saying that we want to be guided in the path of the blessed ones. The expression المغضوب علیهم *i.e.*, the cursed ones, makes it yet more clear that we seek protection from the path of those who have incurred Divine displeasure on account of their misdeeds. The expression الضالین *i.e.*, those who have gone astray, reminds us of the necessity of praying to be saved from being misled, being deprived of Divine Protection.*

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**Malfuzat, pp. 189—192.*

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Progressive Islam

A talk given by Dr. Mustafa Khalidy of Beirut, Lebanon, at the Islamic Centre, in the Chehab Mosque, Ras-Beirut, Lebanon, on March, 1961.

Islam itself is a progressive religion. When it is followed sincerely and realistically, and adapted to changing conditions and the challenge of new cultures and situations, it is the most progressive religion known to humanity. When, on the other hand, it is allowed to stagnate, whether from internal or external reasons, and its unifying and progressive factors are neglected or supplanted by non-Islamic principles, the resultant so-called "backwardness" of some of the world's Islamic nations is wrongly attributed to a lack of progress in Islam.

What we must do is to distinguish between Islam itself, as a vigorous and satisfying faith and way of life, and the retarded state into which most of the world's Muslim communities have fallen, due to both internal and external pressures and non-Islamic accretions.

It is not that Islam has fallen into a sort of 'Dark Ages' during the past few centuries, but that most of the Islamic peoples have allowed themselves to fall prey to divisive influences and weaknesses against which Islam fought successfully in its earlier days of progress and advancement.

Of course these factors are important to us and we must understand them clearly in order to be able to eliminate them from the path of Islamic progress.

Among them, as an Arab, I can only lament the resurgence of the old Bedouin spirit of anarchy, tribalism, and lack of discipline through which the mighty Omayyad, Abbasid and other international Islamic states crumbled internally before falling prey, in their weakened state, to external agression. Our Prophet knew how to combat them through the unifying and universal nature of the Islamic way of life.

Paradoxically we must also note that the resurgent nations of the west, who were helped out of their Dark Ages and brought to their renaissance largely through the transmission of classic culture to them through Arab Islamic learning and erudition, were quick to take advantage of the internal disintegration of their Muslim neighbours and to speed the downfall of Muslim temporal power. From the resultant direct and indirect colonialism came additional obstacles to block and delay the inevitable Phoenix-like re-kindling of the eternal flame of Islamic progress. I say 'eternal', because Islam should have disappeared long ago by normal standard of world movements, had it not within itself eternal life and the ability to survive, intact, in the heart of each individual Muslim, awaiting the day of collective revival as a great force of world progress again.

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When we look about us and see that the principal contemporaneous Muslim nations, while enjoying the outward trappings of fully independent states of the world community, are actually far behind the leading non-Muslim powers in almost every field of endeavour, we must also consider the fact that a few decades ago most of them did not even have nominal sovereignty or the freedom to work for a return to an Islamic way of life. Thus, we are assured, progress is being made toward the revival and renaissance of that vital culture derived from the Holy Quran and the traditions of the Prophet and the subsequent Islamic schools of jurisprudence which form the outward manifestations of Islam. And when we speak of the progressiveness of Islam, we mean that Islam has within itself, when liberally interpreted and applied, the ability to adapt itself to any age and to any circumstances and to offer a better and more realistic and more satisfying existence to humanity at large than any of the non-Islamic systems now competing for world power.

Let us examine some of the factors which contribute to the progressive nature of Islam :

First, we have the basic simplicity of the Faith, lending itself to rapid and easy comprehension and understanding to any reasoning individual. God is One. He is One in number and He

is Unique in His attributes : none of His creatures is like Him, nor is He likened to any of His creatures. Other religions, which materialized the idea of God in other ways, have always been obliged to give their older ideas of God new definitions, leading to confusion, dissention, and what the moderns call "fuzzy thinking". No religion can progress on such unstable foundations. The Islamic definition of God, on the other hand, has never grown old. It agrees today with the most materialistic concept of a supreme being or ultimate cause without which no existence would have been possible. At the same time it is the most spiritual and the purest conception of a Supreme Being.

Secondly, Islam recognizes the principle of *Ijtihad* or finding rules which could be applied to new situations. A cardinal principle of Muslim Law is the recognition of the fact that laws change with changing situations. No one can deny that this rule is one of the most progressive clauses that anyone could suggest in connection with anybody of laws.

In its social aspects, since Islam is by no means confined to formal religion and law, this recognition of the necessity of progress through change was noted very early in Islam by no less an authority than the Caliph and Imam, Ali ibn Abi Talib himself. He is said to have admonished his followers, in connection with learning :

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> "Give your children an education other than yours, because they are born to live in times other than yours."

After Ma'adh ibn Jebal, the Prophet's missionary in Yemen, had replied to Muhammad (peace and blessings of God be on him) that if he could not find a basis for rendering a juridical decision either in the Holy Quran or the saying attributed to the Prophet he would resort to his own judgement, our Holy Prophet is said to have exclaimed :

> "Praise be to God that there are among the Muslims men who can administer justice according to their opinions."

I have cited these examples to you as reminders that from its earliest days Islam has provided for progressive change through

interpretation and through encouraging educational reform to keep Islamic thought process up to date and in keeping with the times. It is where these principles have been neglected that harm has been done.

Thirdly, Islam long ago solved the problems of marriage and divorce according to the most modern interpretations of satisfactory domestic relationships. It is only when Islamic provisos are abused or are not lived up to in spirit that unsatisfactory features appear. Marriage in Islam is definitely a civil institution. Western countries have struggled incessantly against theocratic concepts of marriage which have brought about immense maladjustments and inequalities, needless physical and mental suffering and frustrations and great unhappiness. Most of these unsatisfactory features stem from theocratic opposition to divorce, which is possible with civil marriage but almost impossible from the theoeratic view-point. Modern medicine and psychiatry indicate that divorce under certain conditions is the only alternative to ruining the subsequent life of one or the other, or both of the persons concerned, to say nothing of blighting the lives of innocent children.

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Polygamy, which Islam learned to control in the interest of all parties concerned, on an organized and supervised basis, has been brought within moral bounds of moderation and decency in Islamic society, whereas it is rampant in the west under other names and circumstances which have brought about much human suffering, degradation, and moral laxity. Although it is the rare exception in Islam rather than the rule, its judicious application on occasion tends to lessen the possibility of divorce under unjust conditions, in the interests of the senior wife, and it often solves both economic problems and problems of human nature in a just and equitable manner which would not be possible under the western legal fiction of monogamy.

A fourth progressive feature of Islam, and one which is very much in the world spotlight today, is our religion's concept of the social and moral equality and brotherhood of all mankind, regardless of race, colour, or class. Whereas non-Islamic societies' mottoes and statements of policy abound in well-meaning phrases indicating their attachment to the principles of equality and their

opposition to racial discrimination—with certain notable western exceptions—Islam yearly offers the world a practical example in this field. For nearly a thousand and four hundred years this living evidence of the most modern concepts of tolerence and non-discrimination has bean enacted in that vast movement of humanity from the four corners of the globe known as the Pilgrimage to Mecca.

On page 136 of his monumental "History of the Arabs", the Lebanese American historian of worldwide repute, Dr. Philip Hitti, has this to say about the Haj :

> "The socializing influence of such a gathering to the brotherhood of believers from the four quarters of the earth is hard to over-estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabs—rich and poor, high and low—to fraternize and meet together on the common ground of faith. Of all the world religions, Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour, and nationality—at least within the confines of its own community."

AHMADIYYA MUSLIM JAMA'AT KHILAFAT LIBRARY

Since this same spirit is carried out daily in Muslim worship and community living and is evidenced at the highest governmental levels in international dealings of Islamic states, it is one of the best known progressive features of Islam recognized and aspired to by the most advanced non-Islamic powers, large and small, throughout the world today, and one in which we may take a justifiable measure of pride.

A fifth progressive feature of Islam, and perhaps the key one *vis-a-vis* a harmonious adjustment between religion and modern life, is the Muslim concept of compatibility between religion and science. Whereas theocratic regimes have often persecuted scientific learning as dangerous to religion and kept large elements of the population in ignorance, we are admonished in Sura 39 : 9 of the Holy Quran :

"Are those who know, equal with those who know not ?". Science, therefore, occupies an honoured place in Islam. No matter how great the scientific truth or the discovery, or how hard it seems to reconcile to revealed truth, Islam takes the attitude that all things are possible unto God and everything known or to

be known merely adds to His greatness and glory.

We hear much of the welfare state and of socialized measures for the care of the infirm, the aged and the unfortunate in these days of social progress among enlightened nations. In this connection I should like to cite a sixth and final example of the progressive attitude of Islam in this field. Through the Islamic precept of charity and its practical corollaries of the *zakat* tax, the institution of the *waqf* or pious endowments, and the obligations of informal charity, any Islamic community which seriously and sincerely follows Islam in these matters does not take second place to any western counterpart.

Indeed, we have been leaders in this field for nearly a thousand and a half years and wherever one of our communities observes the spirit as well as the letter of Islamic charity, the world will find a staunch bulwark against the inroads of extremist experiments and subversive elements which know not God.

Islam, as a religion and a way of life, is progressive in every sense of the word. During the recent centuries of political decadence, some Muslim communities may have forgotton or neglected to apply these progressive features, and some Muslim communities today may have forgotten Ali ibn Abi Talib's injunction to keep up with the times and they may be afraid to make the necessary adjustments and changes. If this is the case, it is certainly not Islam that is to blame.

Principles, rules, guides and ideals remain as such, dead letters, so long as we are unaware of them or neglect them. With increased knowledge and education, improved organization, united leadership and wise judgement, it is possible to utilize these tools in the furtherance of Islamic and world progress.

Unfortunately, we may not be able to find these attributes among very many of the people of our older generations. Wisdom and experience they may well have, but they will generally lack the strength, energy, adaptability and imaginative thinking necessary to carry out the heavy and difficult task that lies before us.

It is now for you, the younger generation, to take over the responsibility of carrying forward the torch of progressive Islam as a light for the world of the future.

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Christianity on the wane

Ch. Ali Muhammad B.A., B.T.

Islam, since its very inception, was opposed by forces that believed in the cult of the sword. The Eastern Roman Empire and the Empire of Persia endeavoured to strangulate Islam by marching their armies on to the borders of Arabia. Islam *had to defend* itself with the sword. This was taken to mean by its opponents that Islam was spread at the point of the sword. When the frontiers of Islam touched those of Hindustan on the Sulaiman Mountains, the Rajputs of India drew the sword to thwart the onward march of Islam as did the Christians in the south-west Europe.

Centuries rolled by and Islam, as a spiritual as well as a political force, was exerting its influence throughout the known parts of the world. Buddhism and Hinduism in India, Judaism and Christianity in the West could not heave their head against the spiritual forces of Islam, rather their numbers were thinned by voluntary conversions that swelled the ranks of the Muslims. But When the followers of Islam lost initiative in matters spiritual as well as temporal, their progress, as a whole, came to a standstill ; the conquerors of the world became the vanquished and the leaders became the camp-followers. The Renaissance in Europe in the 15th and 16th centuries gave fillip to navigation, discovery and adventure. The nations of western Europe began to spread out east and west after their long slumber. Christianity was sure to follow the path paved by the adventurer, the discoverer and the imperialist. The clergyman after his long, long confinement carried the Bible to Asia, Africa and the newly discovered America and Australia. The mythical dogmas of Christianity—crucifixion, resurrection, ascension, trinity and atonement held sway over the minds of people for more than a couple of centuries. Conversions to Christianity increased as the strings of the missionary's purse were loosened, apparently to give a lift to the have-nots and the lower strata of human society.

Thus Christianity under the protection of imperialism made rapid strides in all parts of the world.

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But the truth could not be concealed for long. Islam as the gem of purest serenity, lay concealed in curtains, its beauties were hidden from the eyes of the world; it required the hand of a Divine to remove those curtains and explain those beauties to the people of the world. Such a Divine could not be a man of the earth, for the splendid task which awaited him on earth required that he must be heavenly-appointed, he must be the Lord's annointed, so that he could carry on the work of regeneration of the world without fear of molestation and champion the cause of Islam against heavy odds. Such a Divine appeared in the person of HAZRAT MIRZA GHULAM AHMAD of Qadian (1935—08) who during the last quarter of the 19tn century took up the defence of Islam, explained its beauties, and exposed the hollowness of the religious views of his opponents. The Muslims frankly acknowledged that the saviour of Islam had actually appeared. He declared to the world, that the sole aim of his life was the domination of Islam over all the religions of the world and for the purpose he wrote about 83 books in Urdu, Persian and Arabic. He challenged his opponents—Hindus and Christians, to hold religious controversies with him and invited them to hold prayer-duels to show whether God Almighty was with the champion of Islam or with the votaries of Christianity or Hinduism. Pandit Lekh Ram of India and Dr. Dowie of America had such duels with him. Both died in his life-time and according to his prediction, thus proving with their deaths the superiority of Islam over their respective religions.

The whole fabric of Christianity rests upon the fundamental principle that Jesus Christ died on the cross to carry away the sins of men and that after three days he rose up again from the grave and was taken up bodily to heavens. But the Great Champion of Islam, under Divine guidance, exposed the myth of his death on the cross. From the Bible itself he proved that Jesus did not die on the cross, he did not give up the ghost on the cross, but due to physical pain he fell into a swoon; after three hours or so he was taken down alive from the cross and his legs were not broken like those of the other culprits.

He was cleverly placed in a sepulchre. He appeared to some of his disciples, he showed his wounds to them, ate and drank with them. They prepared an ointment which healed his wounds. Then for fear of the Jews he secretly left Palestine and travelled to the east to find out the lost sheep of the Israelites. He lived to a good old age of 120 years and was buried in Srinagar, Kashmir. A detailed account of his escape from Palestine and his journey to the east may be found in his book 'Jesus in India'. When the myth about Jesus' death on the cross is exploded, the consequent beliefs of resurrection, ascension and atonement fall to the ground by themselves. To his fellow-Muslims he proved from the Holy Quran that Jesus Christ died a natural death like all other mortals. Moreover, he logically proved that the death of a person cannot carry away the sins of his fellowmen. Everyone is held responsible for his own sins.

Thus the arguments advanced by the Champion of Islam were accepted by a large party of Islam. The Hero of Qadian gathered around him a band of devoted followers who, under the wise guidance of his successors, are quite successfully carrying out the work of their revered master.

As a result of his writings, speeches and other forms of propaganda for nearly one third of a century, the progress of Christianity was arrested to a considerable degree. Christian missionaries received instructions from Church authorities that religious discussions with the '*Ahmadiyyas*' must on no account be held. The Ahmadiyya Movement under the wise guidance of its persent Head, has not only held its own at home but has established a network of missions in Europe, America, Africa and other parts of the world. That Christianty as religion, is losing ground in Europe, Asia and Africa may be guaged from the fact that Russia, once the self-styled champion of the Greek Christians under the Sultans of Turkey, not only revolted against the Czar in 1917 but also rebelled against Christianity. A masterly campaign against religion in Russia is invariably conducted even to this day with the result that Communism holds sway over the whole of eastern Europe that was once Christian. The undreamt of negro movement for independence in Africa is causing the hold of

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Christianity to be loosened over the minds of the natives.

We may give below some of the press reports and opinions of prominent thinkers of Europe and America to show what a wonderful change has been brought about during the course of half a century following the death of the Champion of Islam, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi.

George Bernard Shaw, the great thinker of the twentieth century writes in his book *Getting married :*

> "Europe is beginning to be enamoured of the creed of Muhammad. In the next century it may go still further in recognising the utility of that creed in solving its problems and it is in this sense that you must understand my prediction. Already, even at the present time, many of my own people and of Europe as well have come over to the faith of Muhammad. *And the Islamization of Europe may be said to have begun.*"

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A news-paper of Holland wrote under the heading 'The Islamic Crescent on the European Horizon' :

> "The young people in Europe are turning away to accept anything in its place which catches their fancy. On the other hand, Islam is holding up a banner of unity and brotherhood and the younger generation is showing a tendency in the direction. To stem this tide and to check the influence we have to build up a strong rampart in its way".

Mr. E. C. Dewick in his *Christian Attitude to other Religions* says :

> "In 1948 Dr . Max Warren , the General Secretary of the Church Missionary Society admitted that to speak of the triumphant progress of the Gospel is simply not true to-day and suggested that the church may be likened more aptly to resistance Movement in enemy territory than to an advancing army or even a settled colonising power" (Page 28).

Again :

"Islam is making converts almost twice as fast as all the Christian denominations put together". (Roman Catholic Report on Missionary work in Central Africa)

Place of the Holy Prophet in Persian Poetry

Sayyed M. Akram Shah

—II—

In this instalment, it is proposed to give a cross-section of poetic renderings of Persian poets other than Nizami Ganjvi with a view to showing that the quality of prophet-maker, as conceived by the Promised Messiah (may peace be on him), was attributed to the Holy Prophet Muhammad by Nizami not as a mere poetic ecstasy but as a reflection of a universal belief.

In the *Nam-e-Haq* by Maulana Sharf-ud-Din Bokhari, we have :

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مهتر و بهتر وگزین همه * سرور و خاتم نگین همه

Greater and better and more exalted than others;
Lord and jewel of ring for all (prophets).

Here the word "Khaatam" which has an obvious reference to the term "Khaatam-un-Nabiyyeen" in the Holy Quran has been employed by Maulana Bokhari in the context of ring or seal for authentication.

It is pertinent to point out here that it was an old custom that kings and other dignitaries used to wear a ring, the stone of which was carved with the name of the owner and this ring was used as a stamp for authentication of letters and other documents. Even to this day, this custom has been popular among our Ulema. I still possess some letters and caligraphic renderings of grammatic works by my teacher in Arabic and Persian, Maulana Muhammad Ibrahim of Garhi

Yasin, a well-known scholar in Sind, which are authenticated with a ring of this type and bear the inscription "Muhammad Ibrahim Ghafar-Allah". Once, in Delhi , I saw Maulana Kifayatullah, a well-known leader of the pro-Congress Jamiat-ul Ulema, authenticating his *fatawa* (rulings based on Muslim jurisprudence) with his ring, which bore most probably the inscription "Kifayatullah Kafa-ho-Allah" I do not exactly remember the wording.

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It might also be stated that *Nam-e-Haq* which contains the above-quoted poem, is one of the five books, collectively called *panj Kitab*, which are invariably to be read by every beginner in learning classical Persian.

The same idea has been presented in the "*Masnavi Mantiq-ut-Tair*" by Khawaja Fareed-ud-Din Attar, whose *Attar-Nama* is a very popular book among students of Persian for its poignant simplicity and brevity of language . One couplet in this Masnavi reads :

درمیان کتف او خورشیدوار * گشته آن مهر نبوت آشکار

In the centre of his shoulders like the sun,
Becomes that seal of prophethood visible.

The idea of this couplet , as translated above , is unambiguous . However , some confusion is likely to occur as to how the original Persian word, which has here been translated as seal, is to be spelt. If we spell it as *Mihr* then it would mean "sun" and if we spell it as *Muhr* then it would mean "seal". Since both the spellings fit into metrical scansion and sense, there is the possibility that its spelling *Muhr* may be disputed . In fact , the couplet immediately preceding

the above couplet contains the word *Mihr* (sun) as follows :

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ماه از انگشت او بشگافته * مهر در فرمانش از پس یافته

The moon is bifurcated with his finger ;
The sun is tamed under his command.

But a little reflection will show that this couplet is dealing with a subject quite different from that contained in the couplet under discussion. The letter deals with spiritual command of the Holy Prophet over cosmos, while the former deals with the status of his prophethood. So, it is not necessary that spellings in both the couplets should be the same. On the other hand, if spellings in both the couplets are accepted as the same, it will be a case of repetition , which is frowned upon in rhetorics . The context also shows that the spelling in the former couplet will be *Muhr* (seal) because if we spell as *Mihr* (sun), then we will immediately notice that the sun is being compared to itself . This leads to an absurdity.

Khawaja Attar could not , perhaps , be more explicit and unequivocal than in the following verses , where he develops the theme into a climax :

تا ابد شرع تو و احکام تست * همبر نام الٰهی نام تست

Till perpetuity are valid your law and your command-ments ;
Your name is congruous in attributes with that of God.

And to explain the implications of the above state-ment, Attar asserts :

هر که بود از انبیاء و از رسل * جمله با دین تو آیند از سبل

Everyone who will be prophet and messenger ,
All of them will belong to your religion necessarily.

It will be noticed that the verbs used in this verse

are in the future tense, which shows that Attar had in mind those followers of the Holy Prophet, who were to be raised, after him, to the status of Jesus and other prophets like him. This line of thought has been made quite clear by Attar in the following verse :

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چوں نیاید پیش و پس از تو یکے * از پئے تو باید آمد بے شکے

Nobody like you will come before and after you;
Yes, they will certainly come after you.

As the context of the two verses immediately preceding this verse, quoted above, will show, the reference here is to prophets. The significance is that though prophets will certainly come after the Holy Prophet Muhammad (God's peace and blessings be on him), none of the prophets will equal him, regardless of the fact whether any of them precedes or follows him in temporal order.

Khawaja Attar, then, continues to develop his concepts further by saying :

نے کسے در گرد تو ہرگز رسید * نے کسے را نیز چنداں عز رسید

Nobody will be able to equal you;
And nobody will be able to command so much respect.

Like the preceding verse, this verse is also in the future tense and, therefore, refers to counterparts of prophets of Israel, who were to have advent after the Holy Prophet of Islam.

Having established the superiority of the Holy Prophet as the prophet-maker, Attar sums up his conclusions thus :

ہم پس و ہم پیش از عالم توئی * سابق و آخر بیک جا ہم توئی

خواجگی هر دو عالم تا ابد * کرد وقف احمد مرسل احد

You are at the beginning and the end of universe ;
You are thus the first and the last at once ;
Lordship of both the worlds for eternity ,
God has bestowed on Prophet Ahmad .

At the outset of these discussions, we have quoted Nizami when he mentions a Tradition, in which the Holy Prophet is reported to have said that he was prophet even when Adam was in the making. Maulana Abdur Rahman Jami draws a nice conclusion from this Tradition, when he says in the *Tuhfa-tul-Ahrar* :

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صدر نشیں اوست درین پیشگاه * کنت نبیاً بود آنرا گواه

He is at the head in this prospect ;
"I was prophet" is a testimony to this .

The word *Paishgah* (prospect) used in this verse gives a sense of future, just as the term "retrospect" will give a sense of the past. Thus, Maulana Jami seems to argue that the Tradition in question cannot be a sensible proposition unless it is admitted that the Holy Prophet is the head of all other prophets irrespective of the temporal directions, as we have already pointed out.

This Maulana Jami, it should be pointed out, was not merely a great poet, whose *Yusuf-Zulekha* has earned him a lasting and world-wide fame, and not merely a great scholar of Islam but also a great scholar of Arabic language, whose *Sharh-Jami* has been recognised as a great work on Arabic syntax. One cannot, therefore, take his views inherent in the above quoted couplet lightly.

The idea has been repeated by Jami in different words thus :

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بود ز رخ شمع نبوت فروز * آب ندیده گل آدم هنوز

He was, through the reflection of his face, the person who kindled the lamp of prophethood ;
Even when elements of Adam had not been shaped in form.

Another Persian poet of note, who must be called in the witness box is Khaqani. In his *Kulliyyat*, we have :

کتف محمد از در مهر نبوتست * بر کتف بیوراسب بود جائے اژدها

The shoulder of Muhammad is decorated with the stone of ring of prophethhood ;
The shoulder of Burasb was the abode of a snake.

As already suggested at many places, the first part of this verse is interpretative with reference to the term " Khaatam-un-Nabiyyeen ". But Khaqani does not leave the matter at that. He juxtaposes the attribute of the shoulder of the Holy Prophet with that of Burasb, which is the nickname of a great Iranian emperor, most probably Faridoon. The point is that the shoulder of Burasb is depicted as an abode of a snake, which symbolises death or end. Though the idea of a seal already implies continuity, the sense of continuity is reinforced by contrast of death and end, the opposite of which should be continuity, revival and survival. And when the subject of the verse is prophethood, it cannot signify anything other than the continuity of prophethood.

Khaqani continues to amplify his views on the subject by saying :

شاهنشهے است احمد مرسل که ساخت حق * تاج ازل کلاهش و درع ابد قبا

Prophet Muhammad an Emperor for whom God made the crown of eternity and the gown of perpetuity.

This verse again occurs in the context of discussion of superiority of the Holy Prophet over other Prophets and, therefore, the status of an emperor attributed to him can only have reference to other prophets. The second part of the verse attempts to project the spiritual empire of the Holy Prophet into the past as well as into the future. Now, if the Holy Prophet is an emperor because of his overlordship over other prophets, he could not be an emperor for the future unless there would be prophets of subordinate status in future.

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Can Morality Function without Religion ?

Ch. Abdus Salam Akhtar M.A.

A study of the development of ethical theories, right from the dawn of the present age, would reveal the fact that a spirit of estrangement from religion has characterised all intellectual efforts of the western thinkers, in the physical, as well as in the non-physical fields. The physical sciences were, of course, dealt with exclusively on purely scientific basis and perhaps there was a justification for it ; for an analysis of matter does not require anything except a strictly detached and inquisitive point of view; but the subjects dealing with the mental, moral and spiritual world could not be studied at par with geography or geology, under the laws of observation and experiment. A mystic endeavouring to realise the Unknown, is different from an observer trying to calculate the velocity of electrons and protons, or even from a boatman fighting against the stormy waves. The presumption which vitiated the conclusions of these thinkers, was that the mental and spiritual phenomena could be verified on the same principles which operated in the material world.

This supposition created not only an artificial division of the subject, but also severed it from its true context, making it entirely unintelligible and even sometimes meaningless. Thus religion and morality, as we shall see later on in this article, are integrally a comprehensive whole, but they were supposed to be dealing with two different subjects, independent of each other. Thus Willian Lillie, of the Kings' College, Aberdeen in his book "An Introduction to Ethics", writes :—

> "Religion has its centre in God ; morality has its centre in man. It is conceivable that there may be a purely humanistic morality which contains no reference to the supernatural."

Again :

> "In view of the differences beween morality and religion,

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the question may be asked whether morality requires the support of religion, or whether morality, as we know it, can exist permanently without religion. History shows us that it can certainly do so, with no great appearance of harm in itself for limited periods and it is possible that something in the way of morality may exist permanently without a supporting religion."

(pp. 339-340)

These extracts from the book of a very learned and well-known author, whose authority is acknowledged, even here in Pakistan (his work is prescribed in our Higher Secondary curriculum), shows that the Continental mind is sub-consciously averse to any influence of religion, whether in the field of science or morals. The reasons, of course, are not far to seek. The Bible, as it stands today, could not be and has not been credited to act as a basis either for the moral uplift of man or for his educational requirements. The modern man, nursed in an exclusively non-religious atmosphere, stunned with the achievements of physical sciences, grew to acquire a tone of mind, where he thought he could dispense with religion altogether. Evidently this way of approach cannot lead us to truth.

Morality aims at a "Summum Bonum"

All moral effort, being formative in nature, must aim at some Ideal or a Higher Principle, the realization of which is the final goal of moral action. If a person attempts to do good, he must have the idea of what 'God' is. The rightness or wrongness of an action is determined by the fact, whether the action is consistent or inconsistent with a law, and the law is always the implementation of an 'Ideal'. Let us take an example. The municipal law demands that the motor lights must be on, if we are driving in the night. If we keep the lights on, our action is right and good, for the simple reason that it follows a law. But what does the law aim at? Evidently it aims at the preservatian of human life. So the preservation of life is the ideal in this case. This truth, in fact, has been realized even by the western thinkers. Mackenzie points out:

"It is true that a bad act is inconsistent, but it is not inconsistent with an objective fact, as Wollastan said, but with an Ideal. Stealing is bad; not because it asserts that another man's property is my own, but because it is inconsistent with an ideal relation between myself and my neighbour." *

Now if once this principle is established, that a moral action is to follow an 'Ideal', the question arises as to what is the highest Ideal in life, and how best it can be followed. The 'Summum Bonum', as Mackenzie himself points out, is the 'highest Ideal', that can be followed by a moral agent. As man alone is the moral agent, it therefore follows that the ideal before the moral action must be all-inclusive and comprehensive, so as to serve as a source of inspiration for one and all, irrespective of considerations of race, colour or creed.

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Rationalism and Hedonism

It is a pity that the moral thinkers, even from the early Greek period of the Stoics to the present era of Rationalism, did not think that if the universe in which they lived had any significance and purpose, the All-wise Power must have made manifest the supreme Ideal to be cherished as a goal of moral effort. On the other hand, some of them started thinking in their own way, trying to imagine as to what could be the happiest state of their mind. Happiness, they thought, was the ultimate objective of moral effort, and any action bringing happiness was to be termed as a moral action. This conception gave rise to the views of Utilitarianism or Altruistic Hedonism held by Sidgewick Bentham and J. S. Mill. These people, great in themselves, believed that the greatest happiness of the greatest number was the end of a moral action. Any action which tends to produce maximum happiness for a maximum number of people is to be evaluated as a moral action.

The fallacy contained in the above argument, has been pointed out even by the moralists themselves. Happiness, at best,

* Mackenzie : Manual of Ethics Ch. 3, P. 11.

is only a state of mind, and a state of mind cannot be an ideal. Psychologically speaking, mental states are themselves the results of some actions and objectives. If the passing of an examination is an objective to be realized by a student, his actions are naturally directed to that way and the accomplishment of that objective is sure to bring about a happy state of mind. Thus a happy state of mind is a corollary to the realization of an ideal. The 'Ideal' in itself must be something over and above the state of mind which accompanies it. Another view which was expressed by Kant, regarding the performance of a moral act, consisted in his theory of the "*Categorical Imperative*" as he preferred to call it. This view emphasized that the performance of a moral act is a duty and it must be done for its own sake. Irrespective of the consideration of consequences or even of the feelings accompanying the act, the moral act has to be performed only for its own sake, simply for the reason that it is good in itself.

This view as well has been extensively criticised by the moralists and even by Kant's own followers. The metaphysical rigorism and severity of this view was pointed out by Jacobi, when he said that "Kant's good will is a will that wills nothing." By saying this, he expressly meant that unless there is an objective placed before a moral agent to be realized, mere good will cannot be a spring and a source of a series of moral actions. Good will itself is only a quality of a state of mind which adds lustre to the glory of an act, but it is neither a purpose nor an ideal. The moral agent requires a living ideal and a living purpose before him, to move him and inspire him to the realisation of it, not only for the accomplishment of himself, but for the accomplishment of mankind in general.

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The ideal specified

Among all the holy books of the world, the Holy Quran has been undoubtedly the first to specify the "Summum Bonum" for our practical morality. God says in the Holy Quran :

صبغة الله و من أحسن من الله صبغة و نحن له عابدون

i. e. "(Acquire) the Colour of God (Divine attributes) and who is better than him who ventures to adopt His colour and His attributes. And Him alone do we worship." (2 : 139)

The specification of this *Ideal* is an indication of the truth, that the cultivation of divine attributes is the end to be achieved by man. If God is الرحيم (the most Merciful), man has to imbibe this quality and cxpress this attribute in his behaviour. If God is المقسط (the most Just) or الرحمن (the most Beneficent), man has to acquire these qualities and make them a part of his character.

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Hazrat Ahmad of Qadian, the Promised Messiah and the Prophet of this age, wrote in his most illustrious book, *the Philosophy of the Teachings of Islam :*

> When I make a close study of the Holy Quran, I realise that God has planned to sublimate man from his rugged natural existence to the highest spiritual states, where he can manifest Divine attributes. His animal existence is gradually changed to take a more regular shape in the higher grade of morality where he gets what is termed in the Holy Quran نفس مطمئنة as God says :
>
> يا أيتها النفس المطئنة ارجعى الى ربك راضية مرضية ،
>
> فادخلى فى عبادى و ادخلى جنتى .
>
> *i.e.*, "And thou, O soul at peace ! Return to thy Lord well pleased with Him and He well pleased with thee. So enter thou among My chosen servants and enter thou My garden."

—— : ——

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1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18, U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag (Holland).

3. Ahmadiyya Muslim Mission, der Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wilckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagen, Denmark.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

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